

CATHOLIC • ACTION •

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July - August, 1948

THE POPE SPEAKS ON INTERNATIONAL TRADE

Rev. John F. Cronin, S.S.

WHICH WAY, DIVORCE?

UNITED NATIONS AND HUMAN RIGHTS

RELIGION IN LIFE

SOCIAL REFORM

*Month by Month
With the N.C.W.C.*

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The contents of CATHOLIC ACTION are fully indexed in the *Catholic Periodical Index*.

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

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The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

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No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

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It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

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It is a central clearing house of information regarding activities of Catholic men and women.

N. C. W. C. is comprised of the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Fraternity of Christian Doctrine, Information, Publications, Business and Auditing, and CATHOLIC ACTION, monthly publication, N. C. W. C.*

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The N. C. C. W. through its National Committee System maintains an adult education service, transmitting to its affiliates information and suggestions in all fields covered by the N. C. W. C., and conducting Institutes and Regional Conferences for leadership training; it cooperates with War Relief Services—N. C. W. C. in a continuing clothing project for children; from 1921 to 1947 it sponsored the National Catholic School of Social Service.

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All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

Vol. XXX, No. 7-8

July-August, 1948

"NOW is the moment when everyone who still treasures in the depths of his soul a spark of Christian spirit must wake up. This awakening may painfully disturb the smug tranquillity of those to whom the daylight of reality points inexorably to sacrifices and changes to which, in their slumbers, they had not given a thought, and from which they can no longer escape. But it is a healthy reawakening too, because it releases energies hitherto pent up and, as it were, benumbed, with grievous harm to individuals and to all mankind."

Thus spoke His Holiness, Pope Pius XII, in his annual name-day address to the Sacred College of Cardinals and to the world, as he led into a discourse on the need of "just and necessary social reforms" (see pages 17, 18 and 19 for text of address).

In this same address the Holy Father announced the 25th Holy Year in the history of the Church to be celebrated in 1950.

"The more the world of today exhibits the disheartening spectacle of its dissensions and contradictions, the more compelling is the duty of Catholics to give a shining example of unity and cohesion, without distinction of language, nationality or race. In the light of this ideal of concord," said His Holiness, "We Welcome with gratitude to God and with confidence in His assistance, the approach of the Holy Year."

"With deep joy and tender emotion then, Venerable Brothers, do We give notice to you and to the whole Catholic universe that in the year 1950 the twenty-fifth Holy Year in the history of the Church will be celebrated, if so pleases the Lord, according to the prescriptions sanctioned by sacred tradition.

"After the sad times that have just passed, filled

to the cup's brim with sorrow and anguish, may this really Holy Year, by the Grace of the Most High, and through the intercession of the August Mother of God, of the Prince of the Apostles and of all the Saints, be for the human family a harbinger of a new era of peace, prosperity and progress:

"That is Our most dear wish, the object of Our most fervent prayers."

CATHOLIC high schools have been notably deficient in the field of South American study and one of the reasons has been the unavailability of a suitable text book. Therefore, secondary school teachers will welcome this splendid text book on Hispanic America by an outstanding Catholic authority, Mr. Richard Pattee, and will find in it the answer to their long-standing problem. Mr. Pattee has prepared a well-rounded, succinct yet comprehensive survey of the land, the people and the institutions of South and Central America as well as a short history of the continent and an evaluation of its function in the world scheme.

The author's project has been an ambitious one but it has been ably executed so that any high school instructor who uses this text can be reasonably assured his pupils will have an exceedingly satisfactory introduction to this area. The entire study is made within the context of the Catholic culture which is the heritage of our neighbors to the south and, of course, the book is written from a Catholic viewpoint. Nevertheless, the author has not been blinded by his Catholicism and has faced the many problems of Hispanic America with profound insight and knowledge born of years of experience and residence in the neighboring republics.

"Hispanic America
For Catholic
High Schools"

America by an outstanding
Catholic authority, Mr. Richard
Pattee, and will find in it
the answer to their long-

THE POPE SPEAKS ON INTERNATIONAL TRADE

REV. JOHN F. CRONIN, S.S.

LAST March, our Holy Father gave a talk on international economic life which merits more attention than it has received. The occasion of the talk was an audience to the Congress on International Trade Policy, promoted by the Italian General Federation of Commerce. It would be a service, then, to summarize the Pope's message, and to comment on it in terms of world economic policies.

The Sovereign Pontiff deplored the contrast between God's law of harmony and the disorder which reigns in international economic life. "Goods whose exchange should serve to establish and maintain an economic balance among nations have become the object of political maneuvering and, not only material goods, but often man himself, degraded to the status of an article of exploitation. Unfortunately we must often assist at a game of policy which is nothing but a race for power and hegemony."

This sad state of affairs is the result of two conditions. The first is a breakdown in the acceptance of moral principles, which leads people to selfish and short-sighted goals. They grasp at quick and plausible solutions, without considering the real long-term needs of world economy. The second condition is a real difference in economic philosophy among peoples. Some feel that we must return to the old ideal of completely free trade, regulated by automatic controls of supply and demand. Others favor more centralized controls, and possibly regional pacts rather than completely free trade among nations.

Confronted with such views, the Holy Father offered four fundamental principles. First, economic life is social. As such it must be governed by laws. It would be foolish to expect that any magic automatic formula will secure suitable results.

Secondly, economic life must be free. This is not the freedom from all controls demanded by the philosophy of *laissez-faire*. Nor is it the deceptive appearance of freedom, masking control by giant cartels and financial combinations. Rather men who are truly free must then associ-

ate for common purposes in the economic order.

Thirdly, a national economic order is a natural unity which must be respected. A people should be free to develop their own resources fully. "It follows that international economic relations have a function indeed positive and necessary, but only a subordinate one. The overturn of this relationship has been one of the great errors of the past, and the condition thus created and forcibly endured by many peoples may easily favor its return. In such a case it would seem proper to see whether a regional union of several national economies might make it possible to develop the particular forces of production more effectively than before."

Fourthly, faith in Christ and observance of His commandments of love can alone bring mankind to a sound social order. This can conquer the false idea that utility is the foundation and norm of law. It can overcome the great differences in economies among nations of the world. Above all, it can conquer cold egoism and replace it with brotherly co-operation of free and independent peoples.

The principles paraphrased from the message of the Holy Father offer sound guidance to the world today. While the Pope says that he is not concerned with technical problems, yet these moral ideals would necessarily influence technical decisions, since in the concrete they are often intertwined.

Current thinking on international trade is at present rather confused. Such a development is inevitable in view of the disruptions occasioned by the recent war. It is true that heroic efforts were made at Bretton Woods to open up the channels of commerce between nations. But the mechanisms established there were secondary in character. They would work, provided nations first established sound production at home. But they could be of limited value at best, when economies were so disrupted that whole peoples had to import the necessities of life, without being able to export in return.

Hence, the fundamental basis for a restoration

of international economic life is the prior restoring of domestic production in war-torn nations. As the Holy Father said in another context, in much of the world production is the key problem. In Europe, for example, it is vitally necessary to raise the level of production in most nations. The matter of distributing the product, while also important, is less urgent at the moment. Only when nations produce a surplus of food, raw materials or industrial goods will they be able to export so as to obtain what they need.

To raise the level of production in war-ravaged regions, two lines of attack are necessary. The first is the rebuilding of the capacity to produce. This means in practice the giving of essential aid by more fortunate nations. Thus, a plan such as the European Recovery Plan, giving basic relief, raw materials, and machine tools is a vital prerequisite for industrial and commercial recovery.

Secondly, political and economic obstacles to recovery must be removed. Among these obstacles are the crushing impact of the Potsdam agreement on Germany, internal strife caused by Communist disruption, and unsound domestic policies which retard commerce and industry. Today, the Potsdam agreement is gradually being abandoned. Germany is to take its natural place in the European economy. Communist disruption is still a factor to be feared, but progress along this line has been made. Likewise, there are mild reasons for optimism regarding internal economic policies of the nations affected by the war. Production, whether nationalized or in private hands, is slowly gaining. In Asia, likewise, there is progress, but it is even slower than that of Europe, and some areas are losing rather than gaining.

Only when economic life has revived will the principles given by the Holy Father come into full play. Of course, even now there is a vital place for international trade in the pre-war sense. Some nations have surpluses which they can trade for goods they need. But in other, and important, cases nations must import just to restore the capacity to produce for export.

As recovery grows, there will arise the question of a sound philosophy of international trade. The Pope rejects outright a return to the nineteenth century ideal of completely free trade, regulated by automatic controls. This refers to the program of free trade under the gold standard. Under this policy, a nation's economy would often be subjected to severe strains as a result of conditions beyond its control. Instead of international trade being subordinate to national welfare, the reverse often obtained.

At the other extreme were the programs of autarchy made popular by Hitler. Here a nation

went to extremes to obtain self-sufficiency, and used its foreign trade policy as a political weapon. Featured in this program were bilateral agreements, barter, special rates of currency, "blocked" currency, and other obstacles to free trade. Such an attitude likewise would seem to violate the principles of justice and peace set forth by the Holy Father.

Somewhere in between lies the ideal. The Pope does not specify in technical terms what he considers desirable. He does mention the advisability of experimenting with regional agreements. This might be a veiled indorsement of the Benelux program, negotiated by Belgium, the Netherlands, and Luxembourg. Such regional agreements make real sense in present world conditions. One must walk before one tries to run. It would be better to see if nations with close natural ties can cooperate before attempting complete cooperation on a world scale.

The value of regional agreements will depend upon the spirit in which they are negotiated. If they follow the ideals laid down in the Pope's message, they will be first steps towards broader economic cooperation. They will achieve positive goals of promoting trade among some nations, without excluding the broader goal of greater trade among all nations. Thus, the success of the Benelux agreement might lead to similar programs for all of Western Europe. Assuming that the Iron Curtain remains difficult to pierce, Western Europe could then trade its industrial surplus for raw materials and food, to be obtained from less developed regions, such as Africa, parts of Asia, and some countries in Latin America. Some specialized European products could be exported to the United States, to repay our loans. Europe might re-export colonial raw materials for our military stockpiles or for our industrial needs.

These eminently sensible and realistic methods might achieve results, whereas too hasty and premature attempts to remove all trade barriers might break down and leave the world worse off. Such an approach would fit better with the rather inconsistent American mentality on world trade. We wish to export everything and import as little as possible. Such, at least, was our traditional protectionist approach, breached as it has been by the reciprocal trade agreements. If Europe tries to build direct trade with the United States, it may run into discouraging obstacles. But if it can first build up areas of trade elsewhere, it may be able to obtain raw materials which this country will need in increasing amounts. Thus, the nations of Europe could buy our heavy machinery or pay off loans received from us.

In the long run, world trade must be many-

(Turn to page 9)

The United Nations and Human Rights

RITA SCHAEFER

OUR concern for the rights of man, which is unending, has again been brought to the fore, particularly as a result of the inconceivable disregard for the dignity of man for more than a decade. This rejection of man follows naturally from the rejection of God as the author of man's rights. Man is accepted only as a pawn of the State, the means to an end—power.

The rights of man have been affirmed again and again in national documents throughout the world and today they are being acclaimed internationally. The United Nations Charter includes in its objectives the promotion and encouragement of "respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language or religion." A Declaration of the rights and duties of man was adopted recently by the American Republics. And for two years the U. N. Commission on Human Rights has been working on a declaration for adoption by the General Assembly.

This Commission approved on June 18 a draft declaration which will be considered by the U. N. Economic and Social Council during its meeting in July.

As the Commission began consideration of this statement of principles regarding the rights of man, the desire was undoubtedly to produce a document which would be universally acclaimed. However, it soon became evident that agreement with Russia and her satellites was impossible. This was emphasized in the attack which they made on the final document on which they abstained from voting. It is "unsatisfactory" to them because it is "weak." That is to say it does not spell out their conception of the duty of the individual to the State and it does not limit the rights of man to the wishes of the State.

It is true that the document is "weak" in parts but not in a sense that Russia would admit.

The preamble which states the purpose of the document fails to acknowledge God as the source of man's inalienable rights. It does, however, admit the inherent dignity of man and that he has inalienable rights.

Perhaps if the nations of the Commission had first agreed to the source of these rights much of the difficulties which arose during its deliberations during the past two years would have been avoided—as would many of the difficulties which are foreseen for the future.

By accepting God as the source of rights the re-

strictions on the exercise of rights by the requirements of morality (Article 27) would have meaning. As it stands it can be interpreted differently by every nation and even every individual.

The delegates might also on this basis have seen the wisdom of including in this general limitation article that the exercise of rights are restricted by the requirements of truth. This would fulfill the request of the Aquadas Israel World Organization which rightly expressed concern lest a too broad phrasing of the right to freedom of expression be interpreted to allow propaganda such as the Nazis perpetrated against the Jews. It would also cover the French proposal that individual responsibility be expressed.

Many would oppose inclusion of truth because they do not admit of objective truth. Can they then in the same instance accept objective determination of what constitutes "the requirements of morality, and the general welfare?"

Most of the delegates were reluctant to restrict in any way the freedom of expression. Their greatest concern was no doubt for those unfortunate people who today in Communist dominated countries are denied the exercise of this right.

The Soviet representatives, however, were most vociferous in defense of this right, urging that it not be restricted—that is, that it only be limited by the "requirements of the democratic State" (and who is to determine what constitutes a "democratic" State) and that the State have the responsibility of furnishing paper, machinery, etc. "for the publication of democratic organs of the press."

The requirements of truth would also properly qualify the right to thought and religious belief. As now phrased the article can mean that everyone has the right to erroneous belief.

It is praiseworthy that the Declaration includes not only personal and civil rights but also economic and social rights. However, it omits a basic and primary right in this respect—the right to free choice of an occupation. It might be argued that this right is not denied in the Declaration—it can also be argued that it is not even implicit. It is true that the right not to be subject to slavery or involuntary servitude is included. But this is on the negative side and did not seem to cover the issue sufficiently for the French delegate who proposed that to the right not only to share in scientific advancement (Article 24) be added

the right to participate in scientific research. The simple phrasing suggested above if adopted would cover the French suggestion but would not be restricted to one type of occupation.

The article on the family is quite good in that it affirms the right to marry, with full consent of both parties, and to form a family. It recognizes the family as the natural and fundamental group unit of society and states that *as such* it is entitled to protection.

But nowhere is the primary right of the parents to determine the education of the children mentioned. Dr. Charles Malik, the Lebanese delegate pleaded eloquently in behalf of the parents in this respect. The reaction of the Commission, excepting Belgium and Egypt who favored expressing this right, was purely negative. They did not deny that the parents have the primary right to determine their children's education. They merely felt that since the education article does not prevent the parents from choosing the school to which their children go it was not necessary to state it explicitly. And to some the article protecting the individual from "unreasonable interference with his . . . family" amply covered the situation. The inadequacy of these references is apparent.

In the words of Archbishop McNicholas, "the right of parents to educate their children is as natural, as inherent, as inalienable and as imprescriptible as is their right, through marriage, to beget children."

However, a State could deny this right and still be acting in conformity with the article on education, which, after affirming the right of everyone to education goes on to say that "elementary and fundamental education shall be free and compulsory." A tragic example from the past is Nazi Germany. There, attendance at school was compulsory and the state schools were free. Nevertheless the parents rights were denied as one by one other schools were closed, and the children had no choice but to attend these schools which "educated" in a manner contrary to a right conscience.

It is true that the Declaration also defines the purpose of education—"education shall be directed to the full development of the human personality, to strengthening respect for human rights and fundamental freedoms and to combating the spirit of intolerance and hatred against other nations and against racial and religious groups everywhere." But what if the State schools program does not include instructions in religion—definitely necessary to the full development of the human personality but admitted by how many States. And regarding the last quality of education as defined above, the implication to abolish intolerance and hatred is praiseworthy and necessary. However the emphasis is improper when stated in the nega-

tive. The purpose should be to instill love and respect for other people everywhere.

Even if the State schools fulfilled the proper concept of the purpose of education, we must not lose sight of the fact that the responsibility of the State is secondary. This was pointed out by Miss Catherine Schaefer, representative of the International Union of Catholic Women's Leagues, who urged that the primary right of the parents be made explicit. The State, by nature, is not a teacher, she continued, and its duty is to *assist* the parents in the education of the children.

It was disheartening that the U.N. Commission on the Status of Women, which is primarily concerned with the elevation of women throughout the world to a status consistent with their dignity as human beings, would have so far lost sight of its purpose as to urge that the equality of men and women to dissolution of marriage be expressed. Protests to this proposal, which was rejected by the Commission, were made by Mr. A. Vanistendael, representative of the International Federation of Christian Trade Unions, and Miss Schaefer of the I.U.C.W.L.

Inclusion of the right to divorce in this Declaration would, Mr. Vanistendael said, take on an aspect of a norm for "moral guidance for individuals and for peoples,"—a norm to which Christians throughout the world could not agree.

It would be "offensive to our consciences," Miss Schaefer asserted, "and contrary to our deepest convictions of the real freedom, dignity and good of individuals, the family and society."

In addition to these articles on the family, freedom of expression, and religion, and the usual civil rights, the Declaration affirms the right to life, to a nationality, to asylum, to property, to assembly and association, and to take part in government. The economic and social rights include the right to work under just and favorable conditions, equal pay for equal work and also a standard of living adequate for self and family, the right to social security, rest and leisure and to participate in the cultural life of the community.

This Declaration will have only moral force as a guide for all nations and all peoples to aspire to in their conduct. However, the Drafting Committee of the Commission on Human Rights has already prepared a Draft Covenant, on some of the personal and civil rights, which will be legally binding on those nations ratifying it. It is hoped that additional Covenants, covering the rest of the rights enumerated in the Declaration, will also be drawn up for ratification by all nations. The Commission will meet early next year to consider the Draft Covenant on Human Rights and also means of implementation including the Australian proposal for an International Court of Human Rights.

RELIGION IN LIFE

JAMES S. MITCHELL

Introducing the 1948-49 Forum Series, the N.C.W.C. Forum Committee, representative of the departments of the National Catholic Welfare Conference, will present each month from October through April a series of articles for the use of individuals, discussion clubs, schools and organizations. Questions and bibliography add to the value of this series.

WHATEVER is said of them by the dictionaries, three words which in any language should be interchangeable are *civilize*, *humanize* and *Christianize*.

True civilization is Christian Humanism, and its consequence, a Christian social order. It is built *on* man. It is built *by* man; truly has it been termed the "City of Man." For the citizens of the City of Man, being themselves members of Christ's Mystical Body, in becoming a vital part of their society, bring Christ into that society.

This will be the theme of the new Forum Series in forthcoming issues of CATHOLIC ACTION. Couched in the rather formidable terms of "Religion in Life," the Forum Series will endeavor to spell out the responsibilities of Christian citizens in the City of Man.

Blueprints will be sketched for the reconstruction of the following areas of life: the family, education, press, socio-economic activity (including health care), government (a history of its relationships to religious bodies, as such; and a study of its relationships to private organizations—charitable, educational, etc.—which are church-related) and the international community.

Casting the spotlight on the segments of society to which they correspond, N.C.W.C. Departments will draw up a bill of particulars in two columns. The first column will represent an appraisal of facts and factors as discernible today; the second will list the specifications according to which our so-called civilized patterns are to be humanized and Christianized.

And immediately let us warn the reader that N.C.W.C. Departments will not content themselves with a compartmentalized society, however beneficial a breakdown may be for the purposes of analysis. Nor will it be sufficient simply to lump together or rivet together, the various compartments of life. The areas of life which will be subjected to scrutiny must be woven together, tapestry fashion. And in all the threads of the tapestry of life there must be the one common

ingredient which makes the entire organism Christian. The master design of the tapestry is that of the Master. "Putting it all together again" is the enduring task which, to paraphrase the nursery rhyme, confronts "all the King's men," in this instance, the men of the King of Kings.

Prior to the religious revolution of the 16th Century, society, with few exceptions, was organized on a Christian basis. Christian principles were carried into the market place, into the schools, the professions. Religion, with certain notable exceptions, permeated the entire field of life. But today we are suffering from the dreadful disease contracted several centuries ago—a disease which has separated religion from government, from the arts and sciences, from the family and from the home. The fabric of Christian society will continue to be weakened until all members of society recognize the essentiality of religion in their collective life.

In his renowned Lenten Pastoral of 1947, Emmanuel Cardinal Suhard, Archbishop of Paris, has drawn a picture of the "new society." It is not sufficient, His Eminence points out, that Christianity be sealed in a vacuum—it must become "incarnate" in the civic, social and economic life. He speaks of this incarnation as a penetration into the entire fabric of contemporary civilization. With amazing clarity the Cardinal demonstrates "the world needs the Church for its life, and the Church needs the world for its growth and fulfillment."

The words of Cardinal Suhard might well be heeded by the people of our own land, where it is obvious that secularism, as so capably pointed out by the Bishops of the United States in their November 1947 statement, has penetrated into even the remotest corners of our individual and collective lives.

Our responsibility, therefore, as we hope will be demonstrated in the forthcoming series of articles, will be to recognize the problem, assume the initiative and sow the seeds for the revival of society that it may be truly human, truly Christian.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

July, 1948

26-31—SUMMER SCHOOL OF CATHOLIC ACTION—San Antonio, Tex.

August, 1948

- 2-6—LITURGICAL WEEK—ninth annual, Boston, Mass.
- 3-5—CATHOLIC ORDER OF FORESTERS—33rd international convention, Milwaukee, Wis.
- 9-14—DAUGHTERS OF ISABELLA—national biennial convention, Boston, Mass.
- 9-14—SUMMER SCHOOL OF CATHOLIC ACTION—Washington, D. C.
- 16-21—SUMMER SCHOOL OF CATHOLIC ACTION—New York, N. Y.
- 21-25—CATHOLIC CENTRAL UNION OF AMERICA AND THE NATIONAL CATHOLIC WOMEN'S UNION—annual convention, Milwaukee, Wis.
- 22—INTER-AMERICAN CATHOLIC SOCIAL ACTION CONFEDERATION—1st convention, Rio de Janeiro, Brazil.
- 23-28—SUMMER SCHOOL OF CATHOLIC ACTION—Chicago, Ill.
- 24-26—CATHOLIC BIBLICAL ASSOCIATION OF AMERICA—general meeting, Dunwoodie, New York.
- 26-29—CATHOLIC STUDENTS' MISSION CRUSADE—13th national convention, Notre Dame, Ind.
- 30-Sept. 4—SUMMER SCHOOL OF CATHOLIC ACTION—Denver, Colo.

September, 1948

- 3-5—NATIONAL FEDERATION OF NEWMAN CLUBS—34th annual convention, Minneapolis, Minn.
- 4-6—NATIONAL LAYWOMEN'S RETREAT MOVEMENT—7th biennial congress, Webster Groves, Mo.
- 11-15—NATIONAL COUNCIL OF CATHOLIC WOMEN—24th national convention, New Orleans, La.
- 21-23—CATHOLIC COMMITTEE OF THE SOUTH—annual convention, Lexington, Ky.
- 25-27—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Province of Cincinnati, Columbus, Ohio.

October, 1948

- 9-13—NATIONAL CONFERENCE OF CATHOLIC CHARITIES—34th annual meeting, Boston, Mass.
- 10-12—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—regional meeting, Portland, Ore.
- 14-16—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Province of New Orleans, Lafayette, La.
- 17-18—LITHUANIAN AMERICAN CONGRESS—Chicago, Ill.
- 17-20—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—annual convention, La Crosse, Wis. (Diocesan directors meeting on 15-16.)
- 19-21—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Province of San Antonio, Dallas, Tex.
- 26-28—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Province of Santa Fe, Santa Fe, N. Mex.

November, 1948

- 6-8—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Province of Boston, Manchester, N. H.
- 10-12—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Province of Baltimore, Jacksonville, Fla.

June, 1949

- 2-3—CATHOLIC PRESS ASSOCIATION—39th annual convention, Denver, Colo.

THE POPE SPEAKS ON INTERNATIONAL TRADE—(Continued from page 5)

sided to be effective. It is rare that nations or even regions can trade directly on an exclusive basis. The needs of one do not so exactly coincide with the surplus products of another. But in time a region can work out some valuable adjustments, just as the various sections of the United States have fused into a great economic machine. The common fear of Communism may act as a stimulus to these adjustments. Thus nations of Europe may abandon uneconomic projects, based on national prestige rather than on sound economics. Each could concentrate on fields which fit in with its skills and resources. In this way maximum production would be achieved. Europe would be both economically strong, and closely

tied together by the bonds of mutually beneficial trade. Such a Europe would be a great force for world peace.

What is said of Europe applies likewise to Latin America, Asia, and Africa. If these great regions could build up their economic strength and raise the standards of living of their people, the whole world would be benefited. Communism would lose its powerful allies of poverty and exploitation in these vast areas. The economic basis of world peace would be strengthened. We may also hope that other steps, in the political, moral, and religious fields, would give added momentum to the drive for peace. Then man would be spared the holocaust of atomic war.

NATIONAL COUNCIL CATHOLIC WOMEN

Apostolic Blessing—Proposed
Constitutional Amendments—
Convention Theme—D.C.C.W.
Conventions

APOSTOLIC BLESSING FOR N.C.C.W.

IN RECENT months His Holiness Pope Pius XII has twice blessed the National Council of Catholic Women. A letter from Monsignor Montini, Substitute Papal Secretary of State, to Miss Ruth Craven, executive secretary, expresses the appreciation of His Holiness of the "thoughtful gesture" in placing the "artistically bound copy of the *Proceedings of the Twenty-third National Convention of the National Council of Catholic Women* at the disposal of His Holiness" who "lovingly imparts to you and to all the members of the National Council of Catholic Women his paternal Apostolic Blessing, praying that for all of you it may be the source of abiding divine assistance in the praiseworthy activities of the Council."

Advice also has been received by Right Rev. Msgr. Edward E. Swanstrom, executive director, War Relief Services-N.C.W.C., that the Holy Father has imparted a special Apostolic Benediction to each member of the Catholic women's groups affiliated with the National Council of Catholic Women who has taken part in the "Children in Need" clothing project to aid the

war needy. More than 4,000,000 garments for the children in war-devastated areas already have been shipped abroad, and the N.C.C.W. affiliates, while continuing this campaign, are now engaged in a special summer project of collecting 5,000,000 new articles of children's clothing to be sent to the Holy Father's Storerooms for distribution under the direction of His Holiness.

The Holy Father made the following statement regarding the achievements of the Catholic women of the United States under the coordination of the National Council of Catholic Women: "The millionth pound of clothing which these bountiful hands and hearts have gathered for distribution where the family need is greatest, and the zealous summer project, already launched, which will enable us to bestow still further blessings of relief and restoration for the Birthday Feast of Our Lady, Virgin Most Faithful, thus assume the aspect of a symbol and a solace particularly welcome at this critical moment which, as you are well aware, we have characterized with paternal affection and firmness as an hour of action for the awakened Christian conscience."

PROPOSED AMENDMENTS TO N.C.C.W. CONSTITUTION

In accordance with the Constitution of the N.C.C.W., proposed amendments must be published in CATHOLIC ACTION one month prior to the national convention. The following amendments have been proposed and will be submitted to the voting delegates at the convention in New Orleans, September 11-15.

PRESENT WORDING

AMENDMENTS PROPOSED

Amend the Constitution by striking out the word *organization* wherever it appears in referring to the National Council of Catholic Women as a federation and inserting the word *federation*. This would affect Articles I and II, Article III, first line, Article IV, Section 1, Article V, Sections 1, 2, 3, and Article VII.

Catholic women's organizations in their efforts to give service in their respective fields.

Section 5—To establish relations with organizations of other nations in an endeavor to develop interest in, and effect some solution of, the problems of Catholic women throughout the world.

tions and insert the words *organizations of women*.

Section 5—To establish relations with organizations in other nations in an endeavor to develop interest in, and effect some solution of, the problems of Catholic women throughout the world.

ARTICLE III—Objects

Section 3—To stimulate the work of existing organizations of Catholic women to greater efficiency and usefulness in meeting the exigencies of the time.

Section 4—To render definite assistance to all local

Section 3—Strike out the words *organizations of Catholic women* and insert the words *Catholic organizations of women*.

Section 4—Strike out the words *women's organiza-*

ARTICLE V—Officers and Organization

Section 4—An Executive Committee of five shall be elected by the Board of Directors. The President, by virtue of her office, shall be chairman of this Executive Committee, and of this committee three shall constitute a quorum for the transaction of business.

Section 4—The officers and one other member from the Board of Directors shall constitute the Executive Committee. Five members of this committee shall constitute a quorum at all meetings for the transaction of business.

All powers and duties not herein delegated to the President shall be exercised and discharged during the recess of the Board by the Executive Committee, subject to such restriction as the Board may from time to time impose.

All powers and duties of the Board of Directors shall be discharged in the interim between meetings of the Board by the Executive Committee unless otherwise delegated in this Constitution and By-Laws or controlled by restrictions imposed by the Federation or the Board. All action taken by this committee shall be reported at the next meeting of the Board.

ARTICLE VI—Terms of Office

Section 1—The term of office on the Board of Directors shall be four years. No member of the Board shall be eligible for more than one term.

Section 1—The term of office for members of the Board of Directors shall be four years. No member of the Board shall be eligible for more than one term.

The term of office for officers and the other member on the Executive Committee shall be two years.

Section 2—The President, three Vice Presidents, Secretary, and Treasurer shall be elected by the Board of Directors for a term of two years. Elections shall be by ballot. A majority vote shall elect.

Strike out Section 2. (Material in this section will be transferred to By-Laws.)

Sections 3 and 4—Change to Sections 2 and 3.

ARTICLE VIII—Meetings

Section 1—The biennial convention of the Council shall be held at the date and place designated by the Board of Directors. Announcement of such convention shall be made in the official publication, CATHOLIC ACTION, three months prior to the meeting.

Section 1—Strike out final word *meeting* and insert word *convention*.

ARTICLE IX—Amendments

The Constitution may be amended at the biennial convention by a two-thirds vote of the delegates present and entitled to vote, provided written notice of the proposed amendments be sent to the Executive Secretary two months prior to the convention. The proposed amendments shall be published in CATHOLIC ACTION or by letters sent to all organization members one month prior to the convention.

The Constitution may be amended at the biennial convention by a two-thirds of the delegates present and voting, provided written notice of the proposed amendments be sent to the Executive Secretary at least two months prior to the convention. The proposed amendments shall be published in CATHOLIC ACTION at least one month prior to the convention, or by letters sent to all organization members one month prior to the convention.

THE CONVENTION THEME REALIZED

TO US who stand secure in faith and in the ancient Christian dignity which that faith has made our heritage, "The Status of Woman Today" may not at first seem of the greatest moment. But upon taking thought we are aware of the unrest and the confusion surrounding us on every side; we may find ourselves, too, more deeply tinged by it than we realize. And how shall the Christian idea of woman—her special gifts, her proper place in the scheme of things—be restored to the society of our times unless we who have it bring it into that society?

The 24th National Convention of the National Council of Catholic Women has "The Status of Woman today" as its central theme, so that leaders of Catholic women's organizations may hear the problem analyzed by competent authorities, may join in discussion with them and with each other, may learn specific means of rebuilding, in the particular circumstances of our times, the changeless standard of Christ. The status of woman is a pivotal factor in our charge to "restore all things"—for as goes woman, so goes the family, and as goes the family so goes our civilization. Inspiration and encouragement the Convention will give us, but more—plain and practical ways in which women's organizations can be largely instrumental in setting the stamp of Christ's thought on the ways of our time.

SOCIAL ACTION STUDY WEEK

The Institute on Industry and the Institute for Social Action Chairmen, sponsored by the Committee on Social Action, N.C.C.W., and the Social Action Department, N.C.W.C., were held at Washington, D. C., June 12-19, under the direction of Linna E. Bresette, field secretary, Social Action Department, N.C.W.C., and consultant to N.C.C.W. Committee on Social Action.

Twenty-eight working women and twelve women active in the field of Social Action attended. The territory represented was from Vermont to Louisiana, and west to Iowa. Scholarships have been provided by the Catholic Daughters of America, the Daughters of Isabella, and labor unions affiliated with the A.F.L., the C.I.O., and the United Mine Workers. The Burlington, Davenport, Hartford, and Richmond Diocesan Councils; the Toledo Deanery Council of Catholic Women; and the Mt. Carmel Guild of Newark, N. J., sent students this year.

To fulfill the purpose of the Institutes, to "put the mind of the Church into the mind of the world," courses were offered on the social encyclicals of the Popes, social trends and social legislation, labor legislation, history of labor move-

ment, economic and social status of women, interracial relations, public speaking and parliamentary law, meeting consumer problems, and women workers in the community. Courses also were given to the Social Action Chairmen in the organization of a Social Action Committee, and possible programs were discussed. An on-the-spot study of the Departments and Bureaus of the N.C.W.C. was provided, closing with a reception and tea, when the students were addressed by Very Rev. Msgr. Paul Tanner, assistant general secretary of N.C.W.C.

The faculty included the Rev. R. A. McGowan, director, and the Rev. John F. Cronin, S.S., assistant director, N.C.W.C. Social Action Department; Sister Vincent Ferrer, O.P., and Sister Thomas Aquinas, O.P., Rosary College, Ill.; Louise McGuire, U. S. Department of Labor; Dr. Elizabeth Morrissey, College of Notre Dame, Baltimore, Md.; Anna Arnold Hedgeman, formerly with the National Committee on F.E.P.C.; Dr. George Brown, research director, United Association of Journeymen and Apprentices of the Plumbing and Pipefitting Industry, A.F.L.; Mamie Santora, Amalgamated Clothing Workers of America; Freda Miller, director of the Federal Women's Bureau; Margaret Garrity, N.C.W.C. Social Action Department; Mrs. Hugh Butler, Washington, D. C.; John Parr, assistant director, N.C.W.C. Inter-American Bureau; Clara Bradley, National Catholic School of Social Service of the Catholic University of America; Irma Piepho, N.C.C.W. administrative assistant, and Miss Bresette.

The enthusiasm of the students was truly inspiring. From north and south, from east and west, from factories, offices, schools, farms—they were united as one, for they knew themselves to be members of the Mystical Body of Christ. One student emphasized this unity when she said of the *Missa Recitata* that they were "talking to God together." Another commented: "We must glorify God and see in each individual another Christ. . . . Pius XII commanded women to action. Every woman has the obligation to attempt to influence the thinking of others in regard to Catholic principles." This week might be sum-

marized by one student's remark: "The Institute has taught me that we are in business with the Church as salesmen, selling Catholic truths and teachings."

WITH OUR NATIONALS

Daughters of Isabella . . . The biennial convention of the Daughters of Isabella is to be held at Hotel Statler, Boston, August 9-13, with Mrs. Carolyn B. Manning, national regent, general chairman. Entertainment and tours are in charge of the Massachusetts State Regent, Miss Mary F. Maleady. A D. of I. fellowship in the National Catholic School of Social Service of the Catholic University of America has been awarded to Miss Elizabeth K. Van Tassel, member of Monsignor Magennis Circle, D. of I., Dorchester, Mass. Miss Van Tassel was a June graduate of Emmanuel College, Boston.

National Catholic Women's Union . . . The 1948 national convention of the N.C.W.U. will be held in Milwaukee, Wis., August 21-22, in conjunction with the national convention of the Catholic Central Union of America.

Catholic Daughters of America . . . Convention date: July 12-16, Huntington Hotel, Pasadena, California. A cablegram expressing the gratitude of His Holiness Pope Pius XII for the annual spiritual bouquet sent as the offering of the Junior Catholic Daughters of America in more than 70 dioceses in the United States and in Puerto Rico has been received by Miss Beatrice M. Hoffman, national director of the Juniors. The spiritual bouquet, assembled during Lent and which included 150 Masses and more than 150,000 special acts of prayer and sacrifice, was timed to reach His Holiness on the day of the Italian elections.

I.U.C.W.L. NOTE

Miss Catherine Schaefer, consultant of the International Union of Catholic Women's Leagues to the Economic and Social Council of the United Nations, opposed the amendment offered by the delegate of Byelo-Russia to the U.N. Commission on Human Rights that the right to divorce be inserted in the Declaration on Human Rights then under consideration. Miss Schaefer stated that the I.U.C.W.L. comprises 36 million women in 120 organizations in over 60 countries and has as "one of its main purposes the defense of the family, the chief guarantee of which is the freedom, the dignity, the exclusiveness, the stability and the *mutually* binding character of the marriage contract between the man and the woman who establish it." She pointed out that "It would be offensive to our consciences and contrary to our

A brochure containing addresses given at the N.C.C.W. Southwest Regional Conference held in El Paso, Tex., October 19-22, 1947, has been assembled by the El Paso D.C.C.W., with a foreword by Rev. Lawrence E. Gaynor, spiritual moderator of the El Paso Council. To secure a copy write to Mrs. Agnes Wittman, 715 N. Campbell St., El Paso, Tex.

deepest convictions of the real freedom, dignity and good of individuals, the family and society, to have the dissolution of marriage in effect advanced by a declaration, which is supposed to serve as an ideal to which the nations should aspire in their conduct." The proposed amendment was opposed also by A. Vanistendael, representative of the International Federation of Christian Trade Unions.

This effort of the Soviet representative to amend the marriage declaration was defeated by a vote of seven to six, and the article upholding the right to marry and the family as the fundamental unit of society was adopted by the Commission.

D.C.C.W. CONVENTIONS CONSIDER NEEDS OF TODAY

Diocesan councils in convention in recent weeks considered the part the Catholic woman must take in present-day life, with programs designed to give their affiliates a fuller knowledge of the Church's social teaching and of woman's duty to assist in the betterment of social conditions.

Lincoln . . . Most Rev. Louis B. Kucera, Bishop of Lincoln, addressing the 17th annual convention of the Lincoln D.C.C.W., May 11-12, stressed woman's role when His Excellency said: "Religion urges every man to shoulder his share of civic responsibility and study the problems of society and government, and seek their solution along the lines that Christian teaching so definitely marks out." Other banquet speakers were Miss Martha Debacker and Professor Clarence A. Forbes. Mrs. R. L. Clinton, president, urged intensified cooperation in the N.C.C.W. collection of children's clothing for the Holy Father's Storerooms. Two speakers on a panel, "Our Responsibility Toward the Displaced Person," were Rev. Casimir Bobrowski, who escaped from the German encirclement of Poland in 1939, and Mrs. Richard Vestecka, formerly of Estonia, teacher in a D.P. camp and interpreter for UNRRA. Mrs. O. H. Werner was elected president.

LaCrosse . . . A thousand women attending the 14th annual convention of the LaCrosse D.C.C.W., May 4, were told by Thomas A. Ryan, attorney of Cleveland, Ohio, that the destiny of a country lies in the hands of the women, but that with the glory which Christianity has rightly recognized in woman comes a definite responsibility. The convention was addressed by the Most Rev. John P. Treacy, Coadjutor Bishop of LaCrosse, and Mrs. M. A. McGarty, national director, Province of Milwaukee, who brought the greetings of the National Council. Mrs. Frank Billock was elected president to succeed Mrs. Mary McDonald.

El Paso . . . Resolutions of the semi-annual convention of the El Paso D.C.C.W., adopted at the meeting May 4, called on the women to combat Communism; to be alert to legislative measures, particularly the proposed Equal Rights Amendment; and to assist with Papal plans for European relief. Mass was celebrated by Most Rev. Sidney M. Metzger, Bishop of El Paso, who later addressed the delegates. Other speakers included Rev. William A. Steffen and Rev. John J. Birch, who also gave a resume of the convention in Spanish. Mrs. C. M. Ramirez will continue as president.

St. Paul . . . At the 16th annual convention of the St. Paul A.C.C.W., May 12, Most Rev. James J. Byrne, Auxiliary Bishop of St. Paul, told the 800 women attending that the world needs Catholic Action, that each of us must become an ardent apostle of our Divine Savior, incorporating His teaching into our own lives and bringing it into the lives of others. Most Rev. Peter W. Bartholme, Coadjutor Bishop of St. Cloud, spoke on "The Family Life Conference." Mrs. Thomas F. O'Neill, national director, Province of St. Paul, brought the greetings of N.C.C.W. and asked cooperation in the war relief summer project of the National Council. Mrs. William J. Daly was elected president to succeed Mrs. M. R. Drennen.

Wisconsin . . . Pontifical High Mass with sermon by Most Rev. Moses E. Kiley, Archbishop of Milwaukee, opened the 33rd annual conference of the Wisconsin Council of Catholic Women, May 12-13. During the sessions, at which Mrs. B. J. Haley, president, presided, Dr. Euphemia L. Haynes, of the Washington, D. C., Catholic Interracial Council, spoke on "Informed Lay Leadership—An Answer to Secularism." Mrs. John E. Lynch was elected president.

Richmond . . . The 2nd annual convention of the Richmond D.C.C.W., held May 16, opened with Pontifical Mass celebrated by Most Rev. Peter L. Ireton, Bishop of Richmond. Leading speaker at the convention was Very Rev. Msgr. John McClafferty, dean of the National Catholic School of Social Service of the Catholic University of America, who took for his topic "Family and Child." Miss Margaret M. Kelly, N.C.C.W. field secretary, extended greetings of the National Council, and urged continued development of the program laid down for the Richmond D.C.C.W. by Bishop Ireton. Rev. Chester Michael of the Diocesan Missionary Fathers spoke on the Displaced Persons, pointing out the need for action on the bills then pending in Congress. Miss Wilhelmina Baughman was named president, succeeding Miss Margaret Haskell.

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NATIONAL COUNCIL CATHOLIC MEN

Men's Groups Move Forward Radio Schedule

MEN'S GROUPS MOVE FORWARD

- Georgia's Laymen's Association

The Catholic Laymen's Association of Georgia has done much to dispel the erroneous impressions lingering in the minds of many of our Southern friends about the Catholic Church and its teachings.

Always on the alert to correct any misstatement about the Church or its members appearing in the press or on the air, the Association is developing a positive program designed to make the Church and its teachings better known and understood.

This is being done principally through the publication and circulation of the *Bulletin*, a Catholic newspaper for Georgia and the Carolinas; through inserting advertisements in secular papers, offering to supply information in regard to Catholic doctrine, practices and history; by cooperating with local groups throughout the state in securing broadcasting time for Catholic radio programs in their localities; and in other similar ways.

This is real Catholic Action and the Association is to be commended for its fine program.

- Gary Deanery Council

Congratulations to the Gary Deanery Council of the Fort Wayne Diocesan Council of Catholic Men. Last February this group inaugurated a project of maintaining pamphlet racks in railroad stations, hotels and drug stores. The project has expanded to the point where eighteen racks are now being serviced by the group.

Travellers are accustomed to racks in railroad stations and airports where free copies of the *Christian Science Monitor* are available. Visitors to Gary will now find an equivalent supply of Catholic literature.

Another project of this group worthy of imitation is the monthly Holy Hour held each month in a different parish in the deanery. Organized in 1942, it is a pleasure to record that it has continued without interruption during the past 67 months.

- Catholic War Veterans

A three-point program of education and prayer was launched by the Catholic War Veterans at

their 13th national convention held in Chicago on June 19.

Four thousand delegates from all sections of the country gave enthusiastic approval to forward-looking plans which include the opening of an Americanism school in Washington, D. C., before the end of the current year; the distribution of 100,000 rosaries in cooperation with the Family Rosary Crusade headed by Rev. Patrick Payton, C.S.C., and the production and distribution of sound moving pictures exposing the techniques of Communists.

The Americanism school will consist of a series of courses pointing out the necessity of exemplifying Christian social action and alert, responsible citizenship in the solution of social and economic problems of the day. It is felt that through this approach there may develop an effective counteraction and antidote to the spread of the Communist philosophy with its attendant subversive activities.

Taught by recognized authorities in the field of Catholic social teachings and Communist technique, quarterly sessions will start in October with the graduates of the school to take part in lecture campaigns to be conducted among Parent-Teacher Associations, trade unions, schools and lay organizations of all kinds across the nation. Among the advisory directors of the school will be Rev. John J. Cronin, S.S., assistant director of the N.C.W.C. Social Action Department.

Concomitantly, the CWV National Office will distribute 16-millimeter films on the same theme. Films now available include "Parliamentary Procedure," and "Too Lazy to Live." The latter is reported to be a stirring dramatization of the consequences of social irresponsibility.

Anthony H. Forbes, prominent New York City attorney and for many years active in the affairs of the CWV, was elected National Commander, succeeding Max H. Sorensen, of Philadelphia, Pennsylvania.

- National Catholic Laymen's Retreat Conference

Speaking before 500 delegates representing 127 retreat leagues in attendance at the 12th annual meeting of the National Catholic Laymen's Retreat Conference in St. Louis, June 17-18 and 19,

Archbishop Robert E. Lucey, episcopal chairman of the N.C.W.C. Department of Lay Organizations, stated that the influence of the Church had been greatly reduced in the last two centuries "because Catholic laymen have failed to carry Christian principles into the market place."

This ringing challenge should be taken to heart by all responsible Catholic men and from it should develop a great desire on the part of individuals to apply Christian principles in all their day-to-day activities as a bulwark against the ever-growing philosophy of materialism so prevalent throughout the world today.

Francis A. Crotty, retiring president, reported to the Conference that retreat organizations have increased by 50 per cent in the last four years and that today retreats provide a strong cornerstone in the drive for forestalling the forces of secularism and atheism. David J. Askin, Jr., for many years active in the retreat movement in the Brooklyn, N. Y., diocese, was elected president.

The National Council of Catholic Men extends heartiest congratulations on the splendid accomplishments of the National Catholic Laymen's Retreat Conference and prayerfully trusts that it will grow and prosper to include in its ranks every Catholic man in our country.

• Knights of Columbus

Recent issues of the order's monthly magazine *Columbia* have revealed the amazing success of the Supreme Council's current program of advertisements in secular weeklies of large national circulation. Attractively written articles on Catholic belief and practice have caught the careful attention of millions of Americans whose curiosity regarding things Catholic is amply demonstrated by the increasing volume of mail which the articles continue to elicit.

The Supreme Council is to be congratulated indeed. The advertising program now underway shows intelligent zeal and no little imagination. In a friendly, factual manner, the truth is being presented to a vast segment of the American people who would otherwise have little opportunity to discover what Catholics believe and why. Surveys of mail replies show a variety of readers—those on whom old wives' tales have created a deep and lasting antagonism and who regard the articles as brazen stunts that call for opprobrious censure; those who are beginning to suspect that the ugly old yarns might not be bolstered by clear-cut proof as traditionally alleged; and those who are curious, some vaguely, some avidly, and are prompted to write for the proffered pamphlets in a "tell us more" mood.

"One of the most remarkable developments of the Supreme Council's advertising campaign," the June issue of *Columbia* states, "has been the number of non-Catholics applying for a full course of religious instruction. About one out of every twelve persons requesting a booklet has enrolled for Catholic instruction, the total already running into the thousands."

Upwards of 300 Knights of Columbus Councils in Canada and in Cuba as well as in the United States have undertaken to purchase space in their local newspapers for publication of the same ads appearing in the national periodicals.

Karl Rogers, originator of the famed Narberth Plan of publishing Catholic information articles, presently sponsored by the National Council of Catholic Men, would indeed rejoice to see his idea carried to such fruition and heights of success.

Men's groups interested in disseminating the truths about Catholic teachings, either by mail or newspaper advertising, can join in this great work by writing N.C.C.M. requesting information on the Narberth Movement.

RADIO SCHEDULE—July-August, 1948

THE CATHOLIC HOUR

Sundays, 6:00 P. M., EDT
NBC Network

"THE NEW CRUSADE"

July 18, 25, and August 1—MR. FULTON OURSLER, Senior Editor, *Reader's Digest*.

August 8, 15—MR. WILLIAM HARD, SR., Roving Editor, *Reader's Digest*.

August 22, 29—MR. MAURICE LAVANOUX, Secretary, Liturgical Art Society.

Music by outstanding guest soloists and choirs.

THE HOUR OF FAITH

Sundays, 11:30 A. M., EDT
ABC Network

July 18, 25—RT. REV. MSGR. ARTHUR J. SAWKINS, Pastor, Immaculate Conception Church, Toledo, Ohio—"The Angels of Heaven and Hell."

August 1, 8, 15, 22, 29—REV. THOMAS E. O'CONNELL, Pastor, St. Paul's Church, Richmond, Va.—"The Faith on the 5:15."

Music on the Hour of Faith is provided by a male quartette and instrumental ensemble.

FAITH IN OUR TIME

Thursdays, 10:15 A. M., EDT
MBS Network

REV. HOWARD RAFFERTY, O.Carm.
Chicago, Ill.

July 22-August 26—"Message to the World."

Music by baritone soloist and organist.

LEGAL DEVELOPMENTS AFFECTING THE CHURCH

Which Way, Divorce?

AS CATHOLICS we know that divorce is fundamentally wrong and that those civil laws which authorize and regulate it are, at best, a misdirection of public power. The incidental evils which stem from divorce are probably more easily perceived than its inherent evil. One has only to read the newspapers to know about broken homes, divorce court orphans and mothers abandoned to poverty, while some reflection is necessary to understand that the thing is wrong in itself. Hence, the courts and legislatures, while committed to the support of the institution of divorce, often take the field to suppress one or another of the abuses which flow from it. Their efforts in this respect are pathetic. They wage war on symptoms and ignore the disease itself.

One particularly glaring source of hardship in American divorce law is due to the fact that divorce is regarded as a State prerogative and the divorce laws differ from State to State. Thus we may see a spouse leaving the State of his original home to seek divorce under easier laws in another State. Such divorces are often granted on "constructive service," that is, the other party is notified only through the mails. The plaintiff, on obtaining a divorce, may return to the State of former residence claiming a single status which the courts of that State may refuse to concede in event of legal action by his former spouse. It was decided at an early date that "domicile" was essential for divorce. That is, one party must have domicile, or residence, in the State. Some States provide for "quick divorces" on as little as six weeks domicile and are very popular with those who desire marital freedom on easy terms. The multitude of confusing situations which will result from this condition of affairs is at once apparent. To the Supreme Court of the United States has fallen the thankless task of charting a path through the maze.

In the case of *Williams v. North Carolina* (1945) the United States Supreme Court held that while such a divorce was valid if a domicile had been actually established, the finding on this point by the court granting the divorce might be re-examined in the courts of another State. This

rule seems to be one of objective justice. It assures some slight assistance, for instance, to a wife left penniless while her husband rushes to another state for a quick divorce on constructive service, but added confusion in the divorce picture is inevitable.

On June 7, 1948, the Supreme Court of the United States decided four cases bearing on this problem, *Esten v. Esten*, *Kreiger v. Kreiger*, *Sherer v. Sherer*, and *Coe v. Coe*. The *Esten* and *Kreiger* cases were similar on their facts as were the *Sherer* and *Coe* cases.

In the *Esten* and *Kreiger* cases the wife had procured a judgment for separate maintenance in the State of the family domicile. The husband obtained a divorce on constructive service in another State. The wife sued for arrears under the separation order. The majority opinion of the Supreme Court was that even though domicile might have been established, a divorce on constructive service did not free the husband from the earlier obligation. Mr. Justice Jackson and Mr. Justice Frankfurter dissented. Mr. Justice Jackson remarked that under the majority view "the Nevada Decree is half good and half bad." It seems the Supreme Court has reached an objectively just result—the husband's duty to support his wife remains in effect—at the cost of further confusion.

In the *Coe* and *Sherer* cases the divorce was not obtained by constructive service, as both parties appeared personally in court. The Supreme Court held that neither party could question the *bona fide* of domicile in any other court. Mr. Justice Frankfurter and Mr. Justice Murphy dissented on the theory that domicile was so essential that it should be re-examined if subsequently questioned. It would appear, however, that the majority is logical in giving greater weight to the ruling on domicile by a court, wherein both parties are present than when only one of them is represented.

The above-mentioned cases do not appear to solve any moral problem involved. They do indicate that the Supreme Court is seeking earnestly to interpose as much justice as possible on the present divorce system. They show how little can be accomplished when the problem is approached only with the view of changing some of its details.

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FOR the tenth time, Divine Providence allows Us to receive, Venerable Brothers, your greetings on the Feast of Our holy patron and to express to you Our appreciation for your close and loyal collaboration as well as Our reliance on the aid of your prayers. But today, for the first time, We enjoy the consolation of accepting your earnest good wishes as expressed with such delicate feeling by the revered and most worthy new Dean of your Sacred College.

It was only a few months ago at Christmas time that We listened to the voice of the venerated and lamented Cardinal Gennaro Granito Pignatelli di Belmonte. The Lord has called him to Himself in the evening of a long and fruitful lifetime. To serve for his eulogy and to put into words Our gratitude in his regard there springs immediately to Our mind a phrase that fits him perfectly and describes him completely: He was "the good and faithful servant" of the Church of Christ and of his Apostolic See.

Today, We naturally turn Our thoughts to the Holy Pontiff whose name Our deeply devoted parents gave Us and whose patronage they assured Us when We were born, never guessing its hidden meaning for Us. And We, who for a goodly ten years have been steering the Barque of Peter through the squalls of the tempest and the furious buffeting of the storm, tossed about without rest or respite amid the reefs, find it heartening now to recall the story of Him Who was really here below the "sacerdos magnus, qui in diebus suis placuit deo et inventus est iustus," and Who today, from Heaven's glorious and eternal rest, sends down upon the latest of His successors a gentle and brilliant ray of light, which fills Our heart with comfort, courage and confidence.

TERRENA NON METUIT—HE FEARED NOTHING ON EARTH

The sacred liturgy depicts, in the forceful final words of a brief antiphon, the figure of a Sovereign Pontiff according to the mind and heart of the Divine Master, wholly wrapped up in the gravity of his mission and his responsibilities: "Dum esset summus pontifex, terrena non metuit"—"While he was sovereign pontiff he was afraid of nothing on earth."

"Terrena non metuit"—"he feared nothing on earth"—there is the characteristic trait which sums up the life and activity of all the great Popes; there is the feature which the Church has seen fit to make the title of honor for all the Popes who are Saints. From

SOCIAL REFORM

Text of Address of Pope Pius XII on His Name Day, the Feast of St. Eugene (June 2, 1948) in response to greeting of Sacred College of Cardinals

the very first moment when, in spite of Our unworthiness, We were called to follow in their footsteps, We have considered this as a constant directive for Our conduct. We have made this the ideal toward which We ought to advance with all Our feeble forces.

In excited and exciting days like ours, at a time when truth and error, faith in God and denial of God, the primacy of the spirit and the predominance of matter, human dignity and its abandonment, the order born of reason and the chaos following its misuse, confront each other everywhere over the face of the world in a decisive struggle, the mission of the Church and of her visible head cannot develop and mature with Heaven's blessing except beneath the motto "terrena non metuit."

To be afraid? Of what? Are we, then, not strong? Is the clash between the followers and the foes of Christ after all insuperable?

The Church suffers to think of the harm that her enemies are doing to themselves, of the evils they bring to so many little, frail, ignorant souls to whom they are a cause of scandal and of ruin. For herself she rekindles the ardor of Christ's disciples, to burn into them a keener and deeper realization of their strength.

HEALTHY RE-AWAKENING

In the shadowy half-light, the line of division between the two camps would seem almost shifting to the superficial eye. The full light of truth has marked it clearly at the very points where it appeared most uncertain. Now is the moment when everyone who still treasures in the depths of his soul a spark of Christian spirit must wake up. This awakening may painfully disturb the smug tranquility of those to whom the daylight of reality points inexorably to sacrifices and changes to which, in their slumbers, they had not given a thought, and from which they can no longer escape. But it is a healthy reawakening too, because it releases energies hitherto pent up and, as it were, benumbed, with grievous harm to individuals and to all mankind.

The attitudes, the resolutions and the acts which are the fruit of this awakening are not confined, as an

erroneous slogan would have it, within the sphere called "purely religious," meaning by the phrase exclusion from any penetration into public life. The contrary is true. On the civic, national, international plane they are involved in every question where moral interests are at stake, in every question, briefly, which explicitly or implicitly touches religion.

In these attitudes, in these resolutions, in these acts, Catholic forces, while reserving their freedom of action in face of political currents and alignments, may sometimes follow a road parallel to theirs in so far as it may be suggested by common interests: parallel, but no more, without merging or subordination.

These attitudes, these resolutions and these acts form the solid front of the Christian conscience which is determined, at the proper time and place, to put a stop to the advancement of religious nihilism, to the violence of brute force, to the profanation of the person and dignity of man, to the assaults against society or society's misdeeds.

Hence, in the name of God made Man, We address Our paternal gratitude to each and every one of Our beloved sons and daughters spread over the world who is enrolled in the army of Christ and sworn to battle for the coming of His kingdom of peace; while at the same time We express Our most ardent hopes that, persevering faithful unto death, they may be found on the great day of eternal recompense among the number of the "conquerors" for whom are reserved the magnificent and inscrutable promises of the Revelation full of mystery.

We are sure they will not feel offended if, to the expression of gratitude which rises from the depths of Our heart, We add a new and urgent "vigilate"—"watch."

In the brief pauses between two battles this unflinching vigilance is more than ever needed, because great is the danger then of resting on one's laurels, of becoming unnerved and allowing the enemy to retake the ground so laboriously conquered. The days of truce are often no less important than those of battle. They should not be days of empty and idle interruption, but of useful work; work of rescue,

constructive work which will give substance and form to the glorious hopes inspired by victory.

WORK OF RESCUE

The work of rescue should be extended also to those many wayward souls who, although remaining, as they think, at least united to our devoted children in the Faith, have parted company with them to join in movements which actually tend to laicize and de-Christianize every phase of private and public life.

Even though the Divine word "Father forgive them for they know not what they do" should be valid for them also, this would not change at all the objective wickedness of their conduct. They provide themselves with a double conscience; for while they pretend to remain members of the Christian community, at the same time they fight as auxiliary troops in the ranks of those who deny God.

This very double dealing or this cleavage threatens to make of them, sooner or later, a poisonous tumor in the very bosom of Christianity. These people remind Us of those of whom the Apostle Paul spoke "weeping,"—"flens"; they draw tears from Our eyes also, because they are acting like enemies of the Cross of Christ, "inimicos crucis christi."

THE MATERNAL WARNINGS OF THE CHURCH

As long as it is possible We seek, with kindness and patience, to open their eyes, to lead them back to Him Who alone is the way, the truth, the life. Also to the just and salutary solutions of temporal problems—in conformity with Divine and Eternal principles—the prayer of the Church contributes its aid: "O God, grant to all those who profess themselves Christians to reject those things which are contrary to that name and follow such things as are agreeable to the same." (Collect, 3rd Sunday after Easter.)

While We thus pray for those in danger, We beseech them at the same time to heed the warnings of the Church which still today exhorts and prays, like a loving mother, that she may not be obliged to apply to them the severe judgment of the Divine Master: "And if he will not hear the church: let him be to thee as the heathen and the publican." (Matt. 18, 17.)

SOCIAL REFORMS

But the reconquest of so many wayward and embittered hearts, who have lost the true concepts and sound ideas about the world and God and them-

selves, will depend essentially on the earnestness, loyalty, energy and fairness which all men of right principle will bring to the solution of the fundamental problems growing out of the ruin and revolution of the war and its aftermath.

As everybody knows, at the heart of these issues, and controlling them entirely, lie the just and necessary social reforms, and particularly the urgent need to provide the poorer classes with housing, bread and work.

Yet it would be dangerous, since it might lead to bitter disappointment, if fantastic hopes and expectations of a fully satisfactory and speedy solution were to be based on these reforms. It is not a question today of merely distributing the products of the social economy more equitably in closer correspondence with the labor and the needs of individuals. Important as this requirement may be, still under present conditions, especially in view of the enormous destruction and fluctuation caused by the war, every social reform is strictly bound up with the question of a prudent organization of production.

The relations between agriculture and industry within the single national economies, and of those latter with the economy of other nations, the manner and extent that each nation is to share in the world market—all these difficult problems present themselves today afresh and under aspects different from those of previous times. Upon their rational solution depends the productivity of the several nations, and consequently the welfare of individuals as well; for it is clear that there can never be sufficient distribution where there is not sufficient production.

There are nations, of course, who can boast today of a productive capacity which, they point out, is constantly increasing from year to year. But if this productivity is attained as a result of unbridled competition and of an unprincipled expenditure of wealth, or by oppression and despotic exploitation of labor and the needs of individuals on the part of the State, it cannot be sound and natural, because social economy is an organizing of workers, and every worker is endowed with human dignity and freedom. The immoderate exploitation of genuine human values usually keeps step with that of nature's treasures, especially of the land, and leads sooner or later to decadence.

Only on the principles of Christianity and in accord with its spirit can the social reforms, called for imperatively by the necessities and aspirations of our times, be carried out.

They demand from some the spirit of renunciation and sacrifice, from others the sense of responsibility and endurance, from everybody hard and strenuous work.

Wherefore, We turn to the Catholics of the whole world, exhorting them not to be satisfied with good intentions and fine projects but to proceed courageously to put them into practice. Neither should they hesitate to join forces with those who, remaining outside their ranks, are none the less in agreement with the social teaching of the Catholic Church and are disposed to follow the road that she has marked out, which is not the road of violent revolution but of experience, that has stood the test, and of energetic resolution.

THE WAR IN PALESTINE

Among the political problems which still await an adequate solution, it is unnecessary to say that world peace takes first place. And behold instead, to the profound consternation of all Christendom, the flames of war, which were already smoldering in noble Greece and China's ancient land, have been rekindled in the very places where nearly 2,000 years ago the Divine Message of peace had resounded, ushering in the work of salvation.

The truce, however temporary, announced this very night, must be hailed with a sigh of relief, as a dawn of hope. How could the Christian world look on unconcernedly or in fruitless indignation, as that sacred ground, which everyone approached with reverence most profound, to kiss it with warmest affection, was being trampled by troops of war and bombed from the air? Allow the Holy Places to be completely devastated? Reduce the "great Sepulchre of Christ" to a mass of rubble? God grant that the danger of so terrible a scourge may be finally dispelled.

THE WORK FOR PEACE

Since in this fashion the world has been languishing for three years under a strange uneasiness and is wandering along divergent paths, faltering between peace and war, far-seeing and courageous men are searching unceasingly for new avenues that open the way to safety. Through repeated attempts at reconciliation, they are devoting themselves to set on her feet again a Europe shaken to her very foundations and to make of this source of recurring upheavals a bulwark of peace and the providential champion of a general calm over the whole face of the world.

Hence, though without wanting to involve the Church in the tangle of

purely temporal interests, We deemed it opportune to appoint Our special representative to the "Congress of Europe" recently held at The Hague, in order to show the solicitude and to offer the encouragement of this Apostolic See for the union of nations. Neither have We any doubt that Our faithful children will realize that their position is always at the side of those generous souls who are preparing the way for mutual understanding and for the re-establishment of a sincere spirit of peace among nations.

THE COMING HOLY YEAR

The more the world of today exhibits the disheartening spectacle of its dissensions and contradictions, the more compelling is the duty of Catholics to give a shining example of unity and cohesion, without distinction of language, nationality or race.

In the light of this ideal of concord, We welcome with gratitude to God and with confidence in His assistance,

the approach of the Holy Year. There was a moment when it might have been doubted whether the Eternal City would be materially and spiritually in a position to guarantee a worthy setting to an event of such far-reaching import. But the vigor, the high-mindedness and the strong feeling for order, justice and peace of the people of Rome and of Italy have made such a profound impression on the Catholic world as to dispel all doubt and to remove the basis of any fear whatever.

With deep joy and tender emotion then, Venerable Brothers, do We give notice to you and to the whole Catholic universe that in the year 1950 the twenty-fifth Holy Year in the history of the Church will be celebrated, if so pleases the Lord, according to the prescriptions sanctioned by sacred tradition.

After the sad times that have just passed, filled to the cup's brim with sorrow and anguish, may this really Holy Year, by the Grace of the Most

High, and through the intercession of the August Mother of God, of the Prince of the Apostles and of all the Saints, be for the human family a harbinger of a new era of peace, prosperity and progress:

That is Our most dear wish, the object of Our most fervent prayers.

May the days of the Holy Year bring the answer from Heaven to the prayer which, with a single heart, pastor and flock, Rome and the Catholic world, address to God: "Laetifica nos pro diebus quibus nos afflixisti, pro annis quibus vidimus mala" (ps. 89, 15). "Give us joy for the days in which thou hast humbled us, for the years in which we have suffered misfortune."

Looking forward to this consolation, Venerable Brothers, upon you and upon all Our beloved sons and daughters who have listened to this message of Ours, We bestow with particular affection Our Apostolic Benediction.

D.C.C.W. CONVENTIONS CONSIDER NEEDS OF THE DAY—(Continued from page 13)

San Francisco . . . The silver birthday of the San Francisco A.C.C.W. was celebrated at the annual convention, May 21-22. Guests at the luncheon honoring founders and past presidents of the Council were privileged to have Most Rev. John J. Mitty, Archbishop of San Francisco, as the principal speaker. Mrs. J. Selby Spurck, first vice president, N.C.C.W., and Miss Florentine Schage, national treasurer, were convention speakers. In accepting the presidency, succeeding Mrs. James R. Kwapi, Mrs. John J. Ryan asked the women to beg of Our Lady of Good Counsel each day "the perfection of knowledge and intelligence to follow her counsel in all deliberations and labors."

Youngstown . . . Most Rev. James A. McFadden, Bishop of Youngstown, addressed the third annual convention of the Youngstown D.C.C.W., May 25, on the subject of Catholic education. The needs of war sufferers were considered also when Edmund C. Cummings, in charge of German projects for War Relief Services-N.C.W.C., spoke on the resettlement of Displaced Persons, and Mrs. Leonard Quinlan, D.C.C.W. president, told of the summer war relief project approved by the National Board to secure 5,000,000 new children's garments for the storerooms of the Holy Father. The convention reelected Mrs. Quinlan president.

Cleveland . . . Mrs. Henry Mannix, national president, sounded the keynote of the 21st annual convention of the Cleveland D.C.C.W., May 29, when she said: "God's business is our business. God is rebuilding a shattered world, and it is up to us to help in the reconstruction." In this celebration of the "coming of age" of the Diocesan Council, tribute was paid to the life members and to the 18 women of the diocese who have been honored with the *Pro Ecclesia et Pontifice* award. Miss Eileen Egan, project supervisor, War Relief Services-N.C.W.C., urged cooperation in the N.C.C.W. clothing project for the Holy Father's Storerooms. The "adoption" by the Council of 700 needy families was reported. Mrs. Albert J. Bender succeeds Mrs. Michael C. Geraci as president.

Oklahoma City-Tulsa . . . More than 300 women participated in the 19th annual convention of the Oklahoma City-

Tulsa D.C.C.W., May 31-June 1, developed on the theme, "The Catholic Woman in Her Community." The theme was presented in three parts: "The International Community," Mrs. Neal Sullivan, national director, Province of San Antonio; "The National Community," Miss Eileen Fleming, Kansas City, Mo.; "The Family Community," Very Rev. S. A. Leven, spiritual moderator. In praising the accomplishments of the Council, Most Rev. Eugene J. McGuinness, Bishop of Oklahoma City-Tulsa, reminded the women of the vast work still to be done. A luncheon feature was the introduction of eight war brides from France, Scotland, Ireland, England, Germany and Australia. Mrs. J. P. Berney was elected to succeed Mrs. N. B. Lorenson as president.

Boise . . . Participating in the celebration of the 100th anniversary of the Cataldo Mission, the Boise D.C.C.W. annual convention, held June 1-2, chose "Pilgrimages" as theme and met in the Northern Deanery where the Mission is located. Most Rev. Edward J. Kelly, Bishop of Boise, spoke on "Women as Spiritual Wayfarers." His Excellency was celebrant of the Pontifical Mass opening the convention at which Rt. Rev. Msgr. J. F. Gresl delivered the sermon on "Catholic Action." Other convention speakers included Mrs. J. E. Nicholson, national director, Province of Portland; Mrs. H. B. Swanson and Mrs. Marcel Oriard, president and past president, Spokane D.C.C.W.; and Mrs. Perry Moholt, second vice president, Helena D.C.C.W. Mrs. A. J. Finke succeeds Mrs. E. C. Florin as president.

WHICH WAY, DIVORCE?

(Continued from page 16)

Where there is some approach to objective justice it is at the expense of added confusion. Some reformers suggest a Federal statute, others uniform State laws. Catholics must be aware that either of these remedies might be administered so as to merely make divorces easier and safer, rather than reduce their volume. There is no ready remedy which will square with both the moral law and prevailing conditions. In no instance is the challenge of secularism more uncompromising than in the field of domestic relations.—*Vincent C. Allred.*

Month by Month with the N.C.W.C.

N.C.W.C. Participating in Inter-American Catholic Social Action Confederation

"The most forward-looking step taken in the field of Catholic social action in the American hemisphere."—so commented Rev. R. A. McGowan, director of the N.C.W.C. Social Action Department, on the formation of the Inter-American Catholic Social Action Confederation. The Confederation, which now numbers twenty-one countries of the Americas as its affiliates, will hold its first meeting in Rio de Janeiro, starting August 22, at the invitation of His Eminence Cardinal Camara of Rio de Janeiro. The new organization which grew out of Inter-American Seminars on Social Action held in Washington in 1942 and in Havana in 1946, will bring together the social action organizations of the hemisphere to enable them to cooperate in their work, to represent them internationally, and to further the application of Christian social principles to the economic and social problems of the hemisphere.

Representatives of the Bishops, the clergy, and Catholic lay organizations will constitute the U. S. delegation to this Rio meeting, headed by the Most Reverend Karl J. Alter, Bishop of Toledo, the Most Reverend Michael J. Ready, Bishop of Columbus, and the Most Reverend William T. Mulloy, Bishop of Covington. Dr. Richard Pattee of the N.C.W.C. Inter-American Bureau is serving as Organizing Secretary for the Confederation.

Bishop Gannon to Represent Administrative Board at Cologne Cathedral

For the third time in a little more than a decade, The Most Rev. John Mark Gannon, Bishop of Erie, former episcopal chairman of the N.C.W.C. Press Department and presently treasurer of War Relief Services-N.C.W.C., has been selected by the Administrative Board, National Catholic Welfare Conference, to be its representative outside this country. The latest assignment will take him in this capacity to the ceremonies on August 15 commemorating the 700th anniversary of the laying of the cornerstone of the Cologne Cathedral in Germany. The ceremonies will be of world-wide interest.

At the meeting of the Archbishops and Bishops of the United States in November, 1936, Bishop Gannon was chosen chairman of a committee of Bishops to establish and direct a seminary in the United States for the training of Mexican candidates for the priesthood. Mexican law forbade the existence of seminaries at home. In this connection, Bishop Gannon went to Mexico to confer with the members of the Hierarchy in that country, and in 1937 the famed Montezuma Seminary was opened near Las Vegas, New Mexico.

In 1942, at the invitation of the Archbishop of Sao Paulo and the Brazilian Government, Bishop Gannon represented the Administrative Board, N.C.W.C., at the Fourth National Eucharistic Congress of Brazil.

War Relief Services to Participate In Rural Relief Program

War Relief Services-N.C.W.C. has announced its affiliation with the Christian Rural Overseas Program (CROP) and the designation of the National Catholic Rural Life Conference to the active membership because of the special interest of the N.C.R.L.C. in rural problems. The Rural Overseas Program, which will have three member agencies: the National Catholic Rural Life Conference, Church World Service and Lutheran World Relief, is designed to secure the participation of U. S. rural communities in foreign relief.

N.C.W.C. Printing of "Mediator Dei" Meets Favorable Reception

Despite a delayed publication date, the N.C.W.C. printing of *Mediator Dei*, Encyclical Letter of Pope Pius XII on the Sacred Liturgy, has met with a very favorable reception in the reaction thus far received. The translation—which is that of the Vatican Library; the format, and the suggested religious practices and discussion club section by Rev. Shawn G. Sheehan, secretary, National Liturgical Conference, have come in for approving comment. Distribution began July 1.

Published as an 80-page pamphlet, the publication contains an eight-part discussion outline. It is priced at 25c singly; 10 copies, \$2.25; 20 copies, \$4.00; 100 copies, \$19.75, plus postage.

CATHOLIC ACTION—MONTHLY PUBLICATION OF THE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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NATIONAL CATHOLIC WELFARE CONFERENCE

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